

# the Living CHURCH

What Does an Angel  
Mean to You? Page 4

September 16, 1956

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# the Living CHURCH

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A Weekly Record of the News, the World  
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- Ember Day
- St. Matthew, Ember Day
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- Seventeenth Sunday after Trinity
- Quarterly meeting of General Board, Washington, D. C., to 27th.
- St. Michael and All Angels  
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- Eighteenth Sunday after Trinity. Youth Christian Education Week, Division of Christian Education, NCC, to October 7th.

### October

- Nineteenth Sunday after Trinity  
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- Twentieth Sunday after Trinity
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## For the Better Building-Up

Layreaders, have you ever wished you had a concise handbook which took up sequence every section of the Prayer Book offices you are licensed to read? Have you ever wished you had a handbook which told you such things as how to announce lessons taken from the less familiar books of the Old Testament, how to know what order to read collects on, say, a Black Letter Saint's day which falls on a Sunday in Lent?\*

The other day, I received a packet of material for layreaders from the Church of England, including *Decently and In Order* by Horace Spence, a superb handbook which takes up these detailed questions and many others as well. Despite the sections which deal with areas where British readers are allowed to perform functions our American canons do not permit (like administration of the Eucharist by specially licensed laymen), this handbook seems to me to be the most useful guide for layreaders I have yet seen.

In it are covered general subjects like the lay ministry, use of the voice, etc., but the book deals chiefly with practical suggestions about reading Morning and Evening Prayer — covering everything from the reader's preparation and "the try prayer" right through to the end of the service.

*The Layman's Guide to Pastoral Theology* by Canon L. H. C. Hopkins is the provocative title of a 67-page book which came in the same packet of material. Here again, you will find areas which deal with functions British readers perform which ours as a rule do not (like giving original "sermons," which our canon allows only in rare cases), but this highly readable book with its often amusing examples would be a valuable addition to any Churchman's library. For in it are discussed a wide range of subjects like the layman and the parish club, the layman and his Church school teaching, his personal life and devotional life, as well as specific layreader material like "the reader under authority" or "the layman's role of pastoral theology and its relevance to readers." Even the excellent section on how to prepare a sermon will prove useful if you think yourself likely to be called on at any time to give an address at a corporate communion breakfast or the parish dinner.

Much of the book deals with visiting — calling on the sick and aged, young marrieds, unchurched, etc. Practical points to bear in mind are suggested like these:

*'Do not visit some houses more than others, especially those where you are not of a welcome. It will only make for jealousy.*

*'The wet day is the best day to visit: you will generally find somebody in.*

*'Do not let people gossip about their neighbours. There are a few saints you can trust, from whom you can get information when you need it. . . .'*

Many of the chapters in this book appeared originally as articles in *The Layman's Reader*, "a monthly magazine for the Lay Ministry," the official organ of the Central Readers' Board. This little magazine is well-edited and includes each month not only general articles for layreaders, but also brief studies built around the Collects, Epistles, and Gospels for Sundays in the coming month.

In an earlier column, I wrote about the stiff exam requirements for British layreaders. It has been interesting for me to read also about the different types of layreaders and about the form of declaration readers sign before being licensed in England.

It may be that the National Council will wish to give some thought to establishing a Readers' Board here, loosely patterned after the English Board which has done much to keep British layreading standards high. And maybe the National Council will make a careful study of the more useful books published for British layreaders, with an eye to arranging for their publication in altered form for American readers.

In the Office for the Admission of a Layreader in England, the Bishop reminds each candidate that he has been called to "the high privilege of a ministry for the building up of the Body of Christ. . . . Let us therefore humbly pray that God, the Giver of all good gifts, may grant you also the power to use them in His service."

\*According to Horace Spence, in such a case, the first collect would be that of the Sunday, the second of the Saint, the third of Ash Wednesday.



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**RAMBUSCH**

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**I**t is the end of summer. "O ye Frost and Cold, bless ye the Lord!" Let the fields be joyful, the day of rest is at hand. Let the trees of the wood be slashed with fiery color, let the hills rejoice together. Let the ferns shout aloud in yellow and gold, let them show themselves glad above their mats of moss. The Lord defends them in adversity; He gives them a sign of His victory over death. He covers the fields and roadsides with signs of His power against their enemies.

Bravely stand His symbols of strength, withstanding the frost on tall sturdy stems, their petals like fringes, pale purple and white, flowering promises of protection. Michaelmas daisies. To be gathered in armfuls, brought into the house, placed in a yellow bowl.

Who needs a calendar to know what day it is? Look in the dining room. Michaelmas daisies on the table. It's September 29th.

If there were no other reason for a family to take note of the Feast of St. Michael and All Angels, it would be a reminder to set children straight on the true nature of angels. So much misconception is rampant on every hand that it is no wonder many children grow up with such confused ideas about angels — and as adults they are likely to dismiss them from their minds along with fairies and elves. Books and magazines are full of stories about children on earth who turn into darling cherubic angels in heaven; angels who look like winged glamour girls decorate the stores at Christmas time. "You're an angel," a child is told, as synonymous with, "You're being a good girl," or perhaps, "You're a saint." We can conceivably behave like angels if we are acting as messengers of God, but we can never *be* angels.

Angels are spiritual beings who praise God and serve Him to our benefit. The word "angel" means "messenger." The Epistle to the Hebrews describes them as "ministering spirits sent forth to serve for the sake of those who are to obtain salvation" (Heb. 1:14). Angels are mighty and powerful, excelling in strength to do the will of God (Ps. 103:20). St. Michael is the angel to dispel forever for children the notion that angels are floating wisps of fluff and down. St. John, in his vision on the Island of Patmos, saw the great battle at the end of time when the great warrior

# Messengers of God

**Angels are not like fairies and elves —  
they are spiritual beings who praise God  
and serve Him to our benefit.**

**By Dorothy Roby Schneider**

Michael and his angels will cast out Satan and the kingdom of God will triumph forever, the final victory initiated by our Lord's redemptive mission.

## Day of Judgment

Perhaps we forget that the mission is not yet accomplished, that we are no less engaged in conflict with the devil than was our Lord himself, that the Day of Judgment is yet to come. The devil is no Hallowe'en prankster in a funny red suit with horns and a pointed tail. Are we so foolhardy as to make light of the malicious enemy of God? Is he now any less the "ruler of this world" than he was in the days of the early Christians? (St. John 12:13). Shall we, any less than they, heed the warning of St. Peter: "Be sober, be watchful. Your adversary the devil prowls around like a roaring lion, seeking some one to devour." (I Peter 5:8)

The devil is still, as in the days of St. Paul, the "spirit that is now at work in the sons of disobedience" tempting men to follow the desires of body and mind, the passions of their flesh, until they become "children of wrath" (Eph. 2:2). Immediately we think, "Oh, yes, the devil has concentrated on the Russians. He has them in his grasp." Yet when St. Paul spoke of the devil as "the prince of the power of the air," he might very well have been describing his use of a medium admirably suited to his purposes through which he injects murder and violence into the minds of children,

and the use of it is freely opened to him by parents in millions of homes in America.

Oh, we have need of St. Michael and the protection of his fiery sword! The day is "the day of battle against the wickedness and snares of the devil." May God rebuke him we humbly pray; and do thou, Michael, Prince of the heavenly host, by the power of God, thrust down to hell Satan and all wicked spirits, who wander through the world for the ruin of souls."

If ever there were a subject suited to creative expression in children's literature it is angels, pure spirit. Nobody knows what they look like, so who is to be believed whose is a good picture and whose a poor one? So established was the belief in angels in the Hebrew religion that there apparently seemed no necessity for explanation about them. Without warning or preparation of any kind an angel simply appeared. For angels are mentioned by name, Michael and Gabriel in the canon of the Old Testament and in the New, Raphael and Uriel in the (Old Testament) Apocrypha, but no word of description is given.

The war in heaven is probably the best impetus to putting feelings on paper, instead of exact representation, which could ever be presented to children. Once we had a Michaelmas Party, and that was the program — that and eating angel cake.

## Color of Angels?

The "party" consisted of only four or five children asked to come and



1. We read the story of the defeat of the dragon, "that old serpent, called evil, and satan," spread out huge sheets of paper on the kitchen table and counters, provided crayons, pastels, and finger paints, and everybody worked on his own idea. There were no masterpieces turned out that



noon, but it was fun, and everybody learned a little more about angels. I recall one discussion about what color angels should be, most people thinking they should be white and one person making his purpose "They can be any color," was his response. "Angels are probably colors you have never even heard of."

The total picture of angels, however, is not to be found in a raging battle scene. It is not principally in the effort to tell children the exciting story of a war in heaven, nor to give them a creative art experience that parents want to acquaint them with angelic hosts. Most of all we want to bring to a child the knowledge of God's constant protection of him through the vigilance of His angels, in the child is afraid.

There are so many things to get into in childhood, and the degree of frequency of children's fears vary widely. Yet there are some frightening experiences common to all — the thunderstorms, the roar of a train passing by, a sudden fall, the dark with imagined creatures. And all of us know that the crying, frantic need in the moment of fear is the comforting presence of someone strong in whom to trust. It is the physical warmth of the nearness of mother or father which comforts the baby and the small child in his terrors. We hold them in our arms and they are no longer afraid. Later comes the time when our children will face dangers when we can no longer hold them in our arms. We cannot forever watch over their safety. Knowing that we cannot always be there to guard and comfort them, we turn them to God and His angels. And the child comes a warm, personal assurance of being loved and cared for and protected in the knowledge of the pres-

ence of his own guardian angel, who is always beside him, enclosing him under the safety of his wings.

The interpretation of angels in terms of a special guardian angel comes from our Lord's words near the end of today's Gospel. He has called a little child and set him in the midst of His disciples, and said to them, "Except ye be converted, and become as little children ye shall not enter into the kingdom of heaven." Then He warns those who would offend a child. "Take heed that ye despise not one of these little ones; for I say unto you, that their angels do always behold the face of my Father which is in heaven."

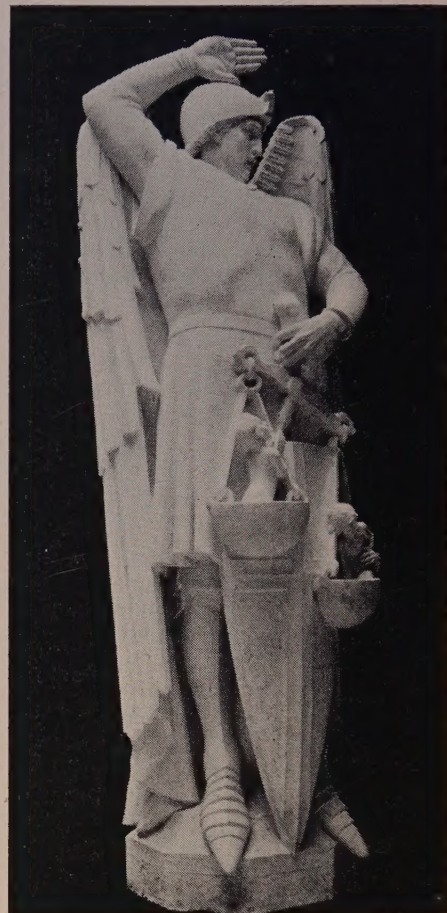
In dealing with children's problems it helps if we try to put ourselves in their places, share their feelings. When it comes to fears this is not difficult. We need not even reach back into our own childhood to remember an alarming experience. Night, the darkness, the unknown, continue to hold terrors for us all. We who are grown up still have our fears. Yet we, too, who are mothers and fathers, each of us is one of God's "little ones," weak and imperfect. We, too, can find comfort through trusting in the care of our guardian angels. The same mental pictures which we may use to bring God's peace to us in the night, to erase worries from our minds, can be put into words to bring to our children God's love, which conquers fear.

### Presence of God

On a night when over excitement, over fatigue, fears either real or imagined, keep sleep from a child's grasp we can help him to feel the presence of God, the wings spread above his bed. "Your angel is with you, his wings hovering over you, softly descending, gently spreading. They cover you from head to foot, closing out the world around you, sheltering you beneath their warmth. Let them enfold you and hold you, keeping you safe from harm, defending you from all dangers. Sleep, while your guardian angel watches over you."

Moments of fright still come to older children, after they have reached one of those mysterious phases of growth when they no longer freely seek the embraces of their mothers and fathers. Perhaps fears come then even more forcibly because children cannot admit them since they are now too "grown up" to be afraid. Great fear can come to an older child during an illness, one which he does not under-

stand, when he does not get better the next day. He cannot be left alone, someone must be there every moment to ward off the danger. Yet so great can be the lost feeling, the dread of the unknown, that even in the presence of mother or father the child is still afraid. He has need of greater comfort than a parent alone can give. And it comes to him when we remind him that God loves him so much that



ST. MICHAEL

He has appointed one of His angels to protect him from harm every moment.

We know then how wise are the ways of God that He makes Himself known to us through His angels, as we watch the peace which steals over a sick child when softly we say to him:

"He who dwells in the shelter of the Most High,  
who abides in the shadow of the Almighty,  
will say to the Lord,  
My refuge and my fortress; my God, in whom  
I trust.  
He will cover you with his feathers,  
and under His wings you will trust.  
You will not fear the terror of the night,  
nor the arrow that flies by day,  
Because you have made the Lord your refuge.  
No evil shall befall you,  
For He will give His angels charge of you  
to guard you in all your ways.  
On their hands they will bear you up,  
lest you dash your foot against a stone."\*

\*Taken from Psalm 91.



# sorts and conditions

# BOOKS

## 30,000 Clergy

"HOW dreadful is this place!" said Jacob when he woke from his vision of the angels ascending and descending the heavenly ladder. Wonder and awe are the natural response of mankind to a glimpse into the divine dimension.

ATTICS and coal-bins are becoming scarce in today's houses. They used to be the best places in the world to see a brilliant ray of sunlight streaming through a window amid surrounding gloom. There are three requirements for a ray of light — first, of course, the light itself; second, the darkness around it. But the third requirement is also essential — a good supply of fine dust or lint in the air. Light traversing perfectly clean air would be invisible until it splashed upon the wall or floor.

SO, TOO, the divine Light is invisible to us until we see some created thing in its light. All existence, all goodness, all value is merely a reflection of the endless, effortless going forth of God's power. We say, "This chair is real," "this book is good," "this painting is beautiful," because they transmit something that originates in God.

BUT it is easy to regard these large-scale things erroneously as the source of their own lustre. The light that travels to them invisibly makes them visible, and in looking at them we forget about the light. Somehow, light itself is more meaningfully revealed to us in the little motes and specks that dance in the attic or coal-bin. "Look at the sunlight," we say, and as we do so we become aware of a path that leads straight to the sun.

THE PROBLEM of spiritual perception is not, however, entirely explained by examples from natural things and processes. The Light that Jacob saw, the Light that we see on those occasions in our own life when we say, "Surely the Lord is in this place and I knew it not" — this Light is not merely an object of intellectual curiosity or playful interest. Rather, our response contains an element of dread, of awe. We sense that the value of what we see implies a necessary change in ourselves.

BECOMING aware of God is not like becoming aware of a force of nature. It is more like becoming aware that there is another person in the room. Until that moment we have been the center of importance, of interest, of value. Suddenly we realize that we are not as central as we thought. The presence of another person demands a relationship with that person. Friend? Foe?

Can this person, perhaps, be safely ignored? Can we forget he is a person and use him, say, for a hatrack or a filing cabinet?

JACOB, in Genesis 28, recovered fast from the shock of the divine presence: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God. . . ." Helpless, homeless, fleeing from his angry brother through the land of his enemies, awe-struck before the sight of God's majesty, he never took his eye off the main chance.

STILL, Jacob made room for God; he offered Him 10% on any results of their coöperation.

JUST SO do we work out a contract between ourselves and God to reassert our own status in the universe; and sometimes our terms are not as favorable as those offered by Jacob. God appears to be content, however, with very little. He *appears* to be — as a Person, He represents another center in the universe. What He welcomes, what He permits, what He tolerates, what He is preparing to reject — all this we know only by inference or intuition, as we know what is in the mind of a friend or partner.

BUT in relationships between person and person, a bargain or a contract is actually a relatively superficial thing. The Old Covenant of Abraham and Isaac and Jacob had to be replaced by a New Covenant based on the Law of Love. In this new relationship, awe and dread remain. St. Luke speaks again and again of the "great fear" of the joyful primitive Christian community before God. Another word for it is "reverence."

IT IS the awareness that when you are dealing with another person you are entering into an area where the signposts point to his goals, not yours; where his desires, his objectives, his purposes will force you to reassess your desires, your objectives, your purposes. You cannot enter into relationship with another person without losing some of yourself; and how can you be sure that the part you will lose is what you want to lose? Even though you know the man driving the car is a better driver than you are, there are times when you feel like taking the wheel out of his hands.

PETER DAY.

**CROCKFORD'S CLERICAL DIRECTORY 1955-56.** A Reference Book of Clergy of the Church of England : of Other Churches in Communion with the See of Canterbury. New York: Ford University Press. Pp. xxxii, 19 xiv. \$19.20.

**C**rockford's Clerical Directory is *Who's Who* for all Anglican clergymen of Great Britain and Ireland and in other British places throughout the world. It corresponds, therefore, to *The Clerical Directory* of the Protestant Episcopal Church in the United States of America, formerly known as *Stowe's Clerical Directory*.

Besides the individual clerical biographies — totalling, apparently, some 30,000 — *Crockford's Clerical Directory* lists cathedral establishments, archbishops, bishops, rural deaneries, parishes, etc., in England; similar material for Wales, Scotland, and Ireland; and dioceses, parishes, and mission stations for overseas.



For many years the Prefaces to *Crockford's Clerical Directory* have provided pungent comment upon Church affairs. The Preface to this edition — like its predecessors, strictly anonymous — is in the same general tradition and discusses such matters as episcopal changes and the appointment of bishops, theological colleges, the three traditional schools of churchmanship, the Church and marriage, and treatment by the press of Princess Margaret's private affairs, Dr. Billy Graham and his evangelistic methods, etc., etc.

The anonymous writer of the Preface regards the "South India decisions" as "in many ways an Anglo-Catholic triumph"; he believes that the Methodist Churchmen's Union counts for little in the life of the Church today — and, in this, moreover, "is largely their own fault for allowing themselves to convey the impression that they are a body of big ancients whose modernism is that of yesterday before yesterday"; and he thinks "it is a wasteful and unreasonable use of a bishop's time that he should be asked to drive forty miles (making eighty in there and back) on a cold winter's morning in order to bless an electric lighting system."

FRANCIS C. LIGHTBOURN.

The Living Church



# EDITORIALS

## Sunday School Begins

About this time of year, some 700,000 children are coming into the Episcopal Church's doors to start Sunday school. The last published total of Sunday school children, in the 1956 Episcopal Church Annual, 96,028, a gain of about 2% over the preceding year. This figure, however, represents parish reports for two years ago and every indication is that the number has continued to grow.

There are more than 81,000 teachers ready to serve this vast assembly of children. New and enlarged educational plants are springing up like mushrooms all over the country. All in all, the work of Christian education is about the biggest thing in Church life today.

The parish leadership has chosen materials for the classes. The two leading alternatives are the Seabury series sponsored by the national Department of Christian Education and the Episcopal Church Fellowship series produced by the Morehouse-Gorham Company. Neither do they do not by any means hold the field exclusively. The decision "what to teach" belongs to the pastor or the parish within the standards laid down in the Bible, Prayer Book, and canons and with the advice of those he calls upon to help him. Whatever materials are used, they all represent the investment of large amounts of time and thought and money.



What will all this outpouring of Church resources accomplish? Is the new religious seriousness of adults being caught by the children? Will these pupils, ten, fifteen, or twenty years hence, form that ideal congregation described in the ordination service — brought "unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of love in Christ, that there be no place among you, either for error in religion, or for viciousness in life"? Will even hundred thousand saints — that would be a good harvest from this year's Sunday school. Even 100,000 saints would be a pretty good crop. Like

Abraham before the doomed cities of the plain, we might even bargain with God for 20 saints — or 10.

Luckily, those of us who will be teaching Sunday school this fall are not required to be the authors of sanctity in our pupils. This is God's gift, ministered by His grace in His Church. Yet, we have a ministerial role in this dispensation of grace. Like acolytes or ushers, we can help — or hinder.

Certainly there is no substitute for the family Eucharist as the primary exercise in Christian education. There is only one way of learning to worship and that is by worshipping. No matter what Sunday school series is used in the parish, its objectives will be greatly forwarded by placing the main emphasis on Christ's own service.

Secondly, there is no substitute for a clear conviction in the teacher's own mind that sanctity is the goal. Holy persons — God-centered persons — in the Holy Fellowship brought into being by God the Holy



Ghost: that is what this thing is all about. How to convey it to the children, how to provide them with the intellectual helps, ethical standards, spiritual perceptions that they need — this is the question the various Sunday school courses are designed to answer. But the teacher must always remember that he is not teaching a course; he is teaching a group of children. What he is teaching them is the way of holiness, and the textbook is useful when and where it helps to bring these persons to an understanding of this way.

A third basic fact of this ministerial work is that we can expect failure. Unlike the secular world, which is terrified at the very thought of defeat and tries to ward it off by denouncing "defeatism," the Christian knows that the high road to Christian victory is the way of the Cross. This does not mean a fatalistic endurance of troubles and frustrations, but rather a readiness to see in them the very means by which God acts to redeem us.

In bright, freshly plastered classrooms, sitting on new chairs at elegant folding tables, 800,000 Episcopalians, young and old, will meet many an impasse, many a roadblock, many a work of the devil this year. At the end, if we know nothing else, we shall know that only God is able to save souls and raise up saints. Next year, perhaps, we shall resolve to try to avoid getting in His way as often as we did last year.



# Over 300,000 Attend Protestant Rally for Laymen in Germany

**Crowds from East and West Germany converge at mass meeting In Frankfurt to hear talks on Church, politics, and family problems**

*By the Rev. REINHART GUTMANN*

You arrive at the main railroad station of Frankfurt, Germany. You have crisscrossed the Federal Republic on a lecture tour; you have spent a week in Berlin; you have attended two international conferences on social welfare. You have met all kinds of people: groups of social workers at the America House lectures; business men and professional people on trains; young workers with whom you shared a table in a restaurant; government officials in beleaguered West Berlin. You have asked and answered a lot of questions, you have listened to explanations, complaints, stories of suffering and redemption. You have seen scenes of awful destruction and valiant rebuilding. You are tired and not at all in the mood for another conference, more lectures, more people.

The "Hauptbahnhof" of Frankfurt is busier than at any time you have seen it on this tour of Germany. Special trains bearing thousands of Kirchentag participants from the Bundesrepublik have just arrived. A special interzonal train is expected with visitors from the "German Democratic Republic" — the Soviet Zone of Germany. Boys and girls in scout uniforms — members of Evangelical Youth Organizations — sort out people, direct them to reception bureaus, give information, help with luggage. You go to the reception bureaus for the "Ecumene" for visitors from foreign countries. You buy a program, 110 pages thick; you buy a leather badge so that you can identify yourself with the throngs who have come to this rally of Protestant layfolk. You step out onto the large square in front of the station. Flags, flags everywhere on standards, on houses, on streetcars; the black, red, and gold of Germany, the white and red of the State of Hessen, and big purple crosses on huge white flags — Christian crosses, not crooked crosses. Somewhere you can hear a group who are singing a sturdy Luther hymn accompanied by a brass band. Wherever you go in Frankfurt you will find them singing and preaching. Crowds and more crowds — this is a real Kirchentag — which disquietingly reminds you of other mass rallies in German history.

## Theme Taken Seriously

As one might expect, there are many religious services, meetings, speeches, work groups. As an Anglican you are surprised and pleased to find that almost every Protestant Church displays a sign announcing opportunities for confession. The conference theme, "Be reconciled with God," is not only talked about, it is taken seriously by many in a way not normally associated with Evangelical Christianity.

There is also an elaborate cultural program — concerts, readings, plays. You get

a hint that reconciliation with God is understood not only in an intimate personal sense, but as involving man's cultural and social activities. This impression is borne out by the lectures for which people crowd every available hall on the exhibition grounds. Here are the topics: "Church and Community"; "Family and Education"; "Marriage Problems"; "Nation and Politics"; "Man in Society"; "Woman in Conflict with Man and Machines"; "Village and Country"; "Problems of Urban Living." It is quite obvious that all of life is being subjected to searching, theological analysis. At the same time the treatment of subjects is practical and arises out of serious pre-occupation with the task of the Church to speak meaningfully to people in need. To quote at random: Marital problems are discussed by a pastor and a doctor — they stress the influence of environment, the failure of society to create adequate conditions for successful marriage. In the group which concentrated on urban living, stress was laid on the urgent necessity to rediscover the meaning of "neighbor" and to maintain the concept of "neighborhood."

## Sense of Belonging

"What Price Peace?" was discussed at an open forum on the basis of a paper written by the West German Ambassador to Belgrade. This forum attracted crowds from both parts of Germany. Among them sat Otto Nuschke, leader of the East German Christian Democrats and a vice chairman of the government of the German Democratic Republic. Two aspects of this meeting are of special significance: East Germans were able to challenge their own official leader to stand up for his faith not only here in Frankfurt, but after his return home. Secondly, Germans divided by political orientation were able to converse in public because of their common Christian faith. Honesty and brutal frankness laid foundations for bridging the gulf between the two Germanys. Christianity made this possible!

Why had people come to the Kirchentag? This reporter interviewed a cross-section of participants at a rally in Grune-

berg Park designed to facilitate meeting between people who were separated one another by the political division of Germany. Some had come because they looked for a religious experience; some had prepared themselves carefully by study and prayers. Others wanted to meet and hear leaders in whom they had placed their trust. There were those who came because the Kirchentag gave them a sense of belonging. There were those, especially from the East, for whom this was the opportunity to reaffirm German unity in the face of imposed division.

What are the values of the Kirchentag? Without a doubt this laymen's movement demonstrates that the German Evangelical Church, both Lutheran and Calvinist, is seriously trying to relate religion to life. The Church will no longer be satisfied with occupying a corner of man's existence. Out of the experience of dictatorship and collapse comes the knowledge that the Church must reconcile individuals and groups, must help people — especially the young — find ideals by which to live, can help create a society which justifies its achievements by Christian standards. This takes on special significance when one remembers how irrelevant Church membership had become for most Germans and how today Church membership is confined to a small minority. Most Germans have at least temporarily turned to material values for their security.

## Over 300,000 Attend

Here is assertion of the vital status of the Church in political and social life. It is significant that the president of the West German Republic and several members of the Bonn Government came just for the opening but stayed all week. It is equally significant that the German Democratic Republic of the East sent its vice premier and the president of the National Council or Parliament and that at least 17,000 East Germans were permitted to come to the West. These professional differences have been caused by division in the past. Perhaps the unity of the future will be achieved through common unity of Christian commitment which transcends man-made borders.

For the Kirchentag was a mighty demonstration — the desire of most Germans to be reunited. This was stated again and again in Christian terms with emphasis on the assertion that re-unification is possible only for a free people. It was the theme of a huge closing rally which brought together over 300,000 people to reaffirm their hope for One Germany: "We have won new assurance that we will achieve the longed for unity. Whoever loses patience and patience forgets that God is patient. We will not seek to reach our goal by force, and we will never sell our consciences. If we know this, we are free to make every sacrifice for the re-unification of our people!"

One can readily understand this



Nevertheless, the observer has an unfeeling that for many Germans, reconciliation is more important than reconciliation.

There are foreign observers who have expressed uneasiness about the whole setting of the event. Its flags, its blaring brass bands, the huge crowds, the uniformed youngsters are reminiscent of the triumph of the Nazi era. Bishop Lillje of Hanover acknowledged such criticism when he addressed English-speaking guests at the American Theater. He maintained that the content matters, not the form. No one doubts his Christian sincerity or that of the other leaders who are firmly rooted in evangelical doctrine and the ecumenical movement. But Germans have known false leaders in the past who exploited legitimate aspirations for personal gain. One feels — perhaps unfairly — that the beating of the drums at Frankfurt warns of the possibility that in time the shape of the Cross might once again be twisted.

The way of reconciliation is long and arduous. Those who walk it stand in need of help — divine and human. This points to the symbolic value of American help at this Protestant meeting: the Seventh Day provided tents and cots for the South City, fresh drinking water, first-aid personnel; its symphony orchestra gave a concert. The information agency staged an exhibit on American Church life and held a special series of lectures and cultural events at the local America House. The support demonstrates more than sympathy. It points up the responsibility which all Christians have to walk with Germans on the road to reconciliation. It means commitments to share the democratic experiences of our society with a many anxious to fill democratic forms with real meaning. It means acceptance of a nation which feels unloved and rejected. It means the offer of hope now, hereafter. Reconciliation with God brings reconciliation among peoples — the ecumenical proclaims from German Christians to all the world their desire and our duty to serve the Prince of Peace.

## Blessing of the Fleet Held at Louisiana Bayou Mission

The blessing of the shrimp boats is a common sight in Louisiana bayou country where most of the residents are of French descent and members of the Roman Catholic Church, but it is unusual to find a blessing of the fleet by the Episcopal Church there.

Set on the Southernmost tip of South Louisiana, about five miles from the gulf, is a congregation of about 300 English and Americans. This colony, whose origins remain a complete mystery, was literally discovered by the Rev. George Tucker, rector of St. Matthew's Church, Houma, in 1833. Houma is about 25 miles north of the bayou.

When Fr. Tucker found them, they were an isolated group on the tiny bayou, who refused to mix at all with the surrounding French Roman Catholics. They conducted Sunday worship services by themselves from the English Book of Common Prayer. All efforts to discover when and where these people came from have failed. It seems that all records, family Bibles, tombstones, etc., were destroyed in the hurricane of 1886. With few exceptions all the adult and younger men are fishermen.

Fr. Tucker organized St. Andrew's mission here and the church has continued to grow from that time. The Rev. James H. Douglas, who is now priest-in-charge of the mission, has performed the Blessing of the Fleet at the beginning of the August shrimp season for the past four years.

This year over 300 parishioners and guests attended the little church, which seats only 150, for the blessing. After the Holy Eucharist Fr. Douglas and his assistants, the Rev. J. Daniel Gilliam, rector of St. John's Church, Thibodeaux, and seminary student R. J. Dodwell; the choir; and the congregation held a procession from the church to the church's pier, where Fr. Douglas blessed the shrimp boats.

Every year Fr. Douglas presents each boat with some religious object. This year he had ship's flags of the Episcopal Church made and gave the 12 by 18 inch flags to the captain of each boat at the altar, before the procession to the pier. The 28 boats sailing out of the harbor, each flying the flag of the Church, made an impressive sight for the many spectators.

## Bishops Study Group Dynamics At Nashotah House Conference

A group of 23 bishops are acting as guinea pigs during a special two-week laboratory for bishops at Nashotah House, Nashotah, Wis., ending September 18th.

The conference, which is being held under the auspices of the department of Christian Education of National Council, deals with the relationship of group dynamics and Christian theology. The bishops, who act as guinea pigs and students, are exploring what happens when people come together in a group, especially in the life of the Church.

In order to see how individual behavior affects others, the bishops are meeting each day in small discussion groups. Through these meetings the bishops hope to find a more sensitive approach to group relations and to see how their own behavior affects the response of those with whom they work. The program of guided experience is being accompanied by an interpretation of group dynamics theory.

## Russian-Anglican Church Conference Called Success

The Russian Orthodox Church and Church of England have grown closer together as a result of a conference between the two groups, said Dr. Michael Ramsey, Archbishop of York, on his return from Moscow where he had met the leading representatives of the Russian Orthodox Church. "The purpose of our trip was to discuss the extent of doctrinal agreement between the Russian Orthodox and Anglican Churches and set forward mutual knowledge of one another," Dr. Ramsey said.

In summing up the conference Dr. Ramsey called it a success and went on to explain, "The long separation of the two Churches made the exchange of ideas rather slow, but we really did get together. Both sides felt that it was really worth while going forward and going on to explore the unity and doctrine that does exist between us."

The conference, added Dr. Ramsey, turned out to be only a small part of the visit. The delegation attended many serv-



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A HEAP OF ASHES is all that remains after fire destroyed St. Paul's Church, Odate, Japan.

ices, including the consecration of a bishop, and Dr. Ramsey addressed the congregation in about a dozen churches, where they had a warm welcome.

An official statement issued by the Church of England Council on Foreign Relations reports that papers were read at the conference in Moscow on a number of important topics: the history of the relations between the Russian Orthodox Church and the Church of England; the nature of the Church; the place of the laity in the Church; the Creeds; the Filioque clause, and its formulations; dogma and opinion; the sacraments; Orthodox practices and Anglican formularies. Discussion took place on most of these subjects.

The sessions were chaired alternately by the Archbishop of York and Bishop Michael of Smolensk, with the exception of the first session which took place under the chairmanship of the Metropolitan Nicolai of Krutitsky.

"During the discussion," continues the statement, "it was found that there was a wide measure of agreement between the delegations on a number of important points. There was also a number of divergencies due to different emphases and customs. There was not much time during the conference to discuss fully all these points of difference, and much work remains to be done before such discussions could be complete.

"Nevertheless the conference members are convinced that their meeting has been of very great value in increasing understanding of one another's points of view."

### St. Paul's Church, Odate, Razed in City's Third Fire

For the third time in four years fire has destroyed the central business section of the city of Odate in Akita Prefecture, Japan. Among the buildings razed by the

flames were St. Paul's Church, rectory, parish house, all of which were reduced to a heap of ashes. Fortunately the pastor, the Rev. Nathaniel Sasaki, his wife and their six children escaped injury.

Besides the church and parish home the homes of six Episcopal families were destroyed along with the hotels, base post office, and police headquarters in Odate.

Due to the kindness of the Rev. Yoshimura, the Methodist pastor, a place to stay and a study have been provided for Fr. and Mrs. Sasaki at the Methodist parsonage and church. The Methodist church, which escaped the ravages of the current fire, had been destroyed in one of the previous fires. The six Sasaki children have been given places to stay in the homes of three other families.

Immediate temporary relief came from the diocese of Tohoku, the home diocese of St. Paul's Church, and the National Council of the Nippon Seikokwai, which has appealed for nation-wide assistance in order that the rebuilding of St. Paul's might begin immediately.\* Rebuilding plans are already underway, because it is imperative to re-house the Sasaki family and to hold regular services again. Until the church is rebuilt the reopening of the week-day kindergarten, which is attended by 200 children, cannot take place. At the moment, St. Paul's is a congregation of communicants and 85 baptized members.

During World War II, St. Paul's, under Fr. Sasaki's strong leadership, refused to turn over the church to military authorities for a storehouse. Because of Fr. Sasaki was denied the right to work and his food ration card was taken from him, but neighbors, Christian and Buddhist alike, saw that he and his family had food.

\*Readers of THE LIVING CHURCH who desire to help rebuild St. Paul's Church may send contributions, designated for THE LIVING CHURCH RELIEF FUND, St. Paul's Church, Odate, to THE LIVING CHURCH, 407 E. Michigan St., Milwaukee, Wis.



## y Additions to St. John's lege, Auckland, Dedicated

th the dedication of four new build-  
dditions to St. John's College, Auck-  
New Zealand, a century-old vision has  
fulfilled. The vision was that of the  
Rev. George Augustus Selwyn, first  
op of New Zealand, who chose the  
at site of the college in 1844.

re new buildings which were recently  
ated are the cloister wing, the com-  
and reconstructed Pattenon Block  
Kinder Library, and the extended  
on room in the Selwyn Block. The  
ate of New Zealand, Archbishop  
performed the dedication. The  
op of Auckland, the Rt. Rev. W. J.  
n, who is the vice president of the  
e, gave an address of welcome and  
ated a silver salver to Archbishop  
to commemorate the event.

his talk Bishop Simkin said that  
y we thank God for what this college  
chieved in this land and in the mis-  
field. The buildings dedicated today  
become a necessity in view of the  
number of men who, having heard  
all of God' desire earnestly to prepare  
elves and to be prepared to answer  
all."

the diocese of Auckland is proceeding  
plans to build a new cathedral and  
et the date for the laying of the  
estone for June 13th, 1957, exactly  
years after the signing of the consti-  
a of the Church of the Province of  
Zealand. The Auckland diocese is  
emnant of the original diocese of  
Zealand with St. Stephen's chapel,  
the original constitution was signed,  
carefully preserved. The laying of  
cornerstone will be an important part  
commemoration of this event.

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tion on the teacher. Current statis-  
how that slightly more than three  
n volunteer teachers and officers are  
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l the Rev. Dr. Gerald E. Knoff,  
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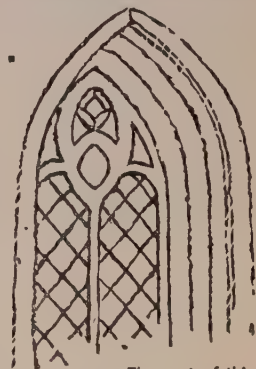
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## Bishop Orestes, Leader in Fight for Rights of American Carpatho-Russian Church, Celebrates 50th Anniversary

When Orestes P. Chornock was born 73 years ago in a small village nestled in the foothills of the Carpathian mountains, it was little suspected that he someday would be the spiritual leader of over 75,000 Americans of Carpatho-Russian extraction. Yet last Sunday the entire American Carpatho-Russian Orthodox Greek Catholic Diocese joined in the celebration of the 50th anniversary of the ordination to the priesthood of their bishop, the Most Rev. Orestes P. Chornock.

Scene of the central celebration was the half-million dollar Christ the Saviour Cathedral of Johnstown, Pa., where Bishop Orestes celebrated a Pontifical Divine Liturgy.

Fr. Chornock was born in the village of Ortutova, in a part of Austria-Hungary which was later to become Czechoslovakia, the son of the pastor of the village Greek Catholic Church. In August, 1906, he was ordained to the priesthood and spent two years as pastor of the village church in Osturna, Czechoslovakia.

When the Carpatho-Russian people began to emigrate to America in large numbers at the turn of the century, Fr. Chornock followed, and became one of the pioneer priests of the Carpatho-Russian Orthodox Greek Catholic Church in America.

Prior to the 17th century, the Carpatho-Russian people were Orthodox Greek Catholics, affiliated with the Eastern Church. During that 17th century, the people became "Uniate" — that is, united with the Church of Rome. When these people came to America, there arose among them a desire to return to their original faith.

The Roman Church denied people in America the same rights and traditions as they had in Europe. A married priesthood was deemed "a scandal." The hierarchy began to control church property and denied the laity congregational rule, and the right to choose their own pastors. Church calendars were changed.

Because of these attempts at Latinization, Greek Catholic parishes in the vast coal-mining and industrial centers of the nation rose in protest to Rome. Fr. Chornock and his Bridgeport parish were among the first to register complaint.

After repeated pleas for repeal of the Latin decrees of celibacy of the clergy, usurpation of church properties, and Latinization of the Eastern Rite had brought no response from the Roman Catholic Church, these parishes met in Pittsburgh, in 1936, and selected Fr. Chornock as administrator for the establishment of a new diocese.

On November 23, 1937, hundreds of delegates and priests met again in Pittsburgh, and by unanimous vote of the clergy approved by the duly-elected lay delegates, elected Administrator Chornock as

bishop. On September 18, 1938, in Patriarchal Church of St. George in Constantinople, Turkey, Fr. Chornock consecrated bishop by the Holy Sacred Synod of the Ecumenical archate. After the consecration, the arch Benjamin I canonized the diocese the name of the Holy Orthodox Greek Catholic Church of Christ with rights of self government and perpetuation of the Carpatho-Russian customs and traditions. Bishop Orestes returned to his see, and installed on Thanksgiving Day, 1938, Bridgeport, Conn. He has ruled the diocese and its 50 parishes since.

## St. Clement's Survey Shows Majority of Church Members

When the congregation decided to conduct a religious survey, some of the members of St. Clement's Church, Bridgeport, N. Y., were hesitant about calling strangers and questioning them their religion. Any early misgivings soon dispelled, however, by the friendliness with which they were greeted and the encouraging results of their survey.

The group of 50 men and women survey takers discovered that out of the people that they talked to only 42 did not belong to a church. Of that 27, or 4%, were interested in joining a church. A colorful brochure, listing services, organizations, and religious instruction offered by St. Clement's, was offered, and these people were invited to visit St. Clement's and were given a friendly welcome by the survey takers.

Of the remaining people who were questioned, 361, or 52%, belonged to the Roman Catholic Church. The Lutheran Church had the highest representation among the Protestant Church members with 77 members (10%). About 4.5% of the people talked to belonged to the Episcopal Church. There were 55 members of the Evangelical and Reformed Church, 28 Presbyterians, 26 Methodists and 22 Baptists.

Other Churches represented by small numbers included the Evangelical Church of the Missionary Alliance, the Church of Christ, the Orthodox Church, the Christian Science Church, and the Salvation Army.

In summing up the result of the survey the Rev. William L. Kier, rector of St. Clement's, stated, "The friendliness of the people called upon made a great impression upon the callers. The people in the area were most helpful and there was little hostility displayed. In contrast to what some of the callers reported that some 30 years ago he had gone out on a similar survey in somewhat the same area and had met with a great deal of hostility."



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# PEOPLE and places

## Appointments Accepted

The Rev. Alexander Anderson, formerly rector of St. David's Church, Portland, Ore., will on October 1st become rector of Calvary Church, Santa Cruz, Calif.

During the rectorship of the Rev. Mr. Anderson, St. David's Church was relocated and a new parish hall and rectory were built.

The Rev. Frank M. Butler, formerly rector of the Church of the Good Shepherd, Lake Wales, Fla., will on October 1st become rector of the Church of the Redeemer, Sarasota, Fla.

The Rev. Frank V. H. Carthy, formerly rector of Trinity Church, Cranford, N. J., is now rector of All Saints' Church, 1559 Central Ave., Indianapolis 2, Ind., and executive director of the diocesan department of Christian social relations.

The Rev. John Denham, formerly a student at VTS, is now assistant of St. Philip's Church, Durham, N. C. Address: 407 Swift Ave.

The Rev. Arthur R. P. Heyes, retired priest of the diocese of Eau Claire, is now locum tenens of St. James' Church, Sault Ste. Marie, Mich.

The Rev. Norman V. Hollen, formerly a student at GTS, has since June been curate of All Saints' Church, Fort Worth, Tex. Address: 5001 Crestline Rd., Box 9115, Fort Worth 7.

The Rev. Frederick W. Hoyt, formerly a student at VTS, is now in charge of Trinity Church, Mount Airy, N. C. Address: 162 W. Elm St.

The Rev. Moorhouse L. Johnson, formerly assistant of the Church of St. John the Evangelist, Boston, is now at work in the diocese of Maine. Address: Edgewood, Dennysville, Maine.

The Rev. Charles E. Lange, formerly a student at ETS, is now curate of St. John's Church, Williamstown, Mass. Address: 23 Park St.

The Rev. Albert E. Line, formerly rector of the Church of the Advent, Devils Lake, N. D., is now rector of Trinity Parish, Muscatine, Iowa. Address: 1214 Mulberry.

The Rev. Ernest MacEachern, formerly curate of the Church of the Advent, Kenmore, N. Y., is now in charge of Grace Church, Randolph, N. Y. Address: 19 Washington St.

The Rev. Herschel Gordon Miller, formerly rector of St. Ann's Church, Richford, Vt., is now rector of St. Mary's Church, Northfield, Vt. Address: 34 Central St.

The Rev. William B. Murdock, formerly associate secretary in the Leadership Training Division of the National Council's Department of Christian Education, is now rector of Trinity Church, San Jose, Calif. Address: 1826 Emory St., San Jose 26.

The Rev. Thurlow C. Nelson, Jr., formerly seminarian in charge of All Saints' Mission, Wenonah, N. J., is now vicar of St. Matthew's Church, Glendive, Mont. Address: 305 W. Towne St.

The Rev. Alonzo L. Wood, who formerly served St. Matthew's Church, Unadilla, N. Y., is now on the faculty of South Kent School, South Kent, Conn.

The Rev. J. Robert Zimmerman, formerly a student at ETS, is now curate of the Cathedral Church of the Nativity, Bethlehem, Pa. Address: Third and Wyandotte St.

## Resignations

The Rev. Percy Major Binnington, rector of St. Andrew's Parish, Stamford, Conn., will retire from the active ministry on September 30th. He was voted rector emeritus. Address after October 1st: Indian Head Rd., Riverside, Conn.

The Rev. C. Canterbury Corbin, rector of St. Augustine's Church, Atlantic City, N. J., for more than 28 years, is now rector emeritus. Address: 343 W. 145th St., New York 31, N. Y.

The Rev. Leon P. F. Vauthier, rector of Linga-nore Parish, New Market, Md., since 1933, has retired. He is now living in Ridgeville, Md., but receives mail through Mount Airy, Md.

## Changes of Address

Bishop Sturtevant of Fond du Lac, who has

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**Carleton College**  
Northfield Minnesota



been addressed in Canada, may now be addressed at 39 N. Sophia St., Fond du Lac, Wis.

**Bishop Watson** of Utah has had a change in office address from 55 B St. to 231 E. First South, Salt Lake City 1; his home address has changed from 233 First Ave. to 1349 Third Ave., Salt Lake City 3. The change in office address applies also to the offices of the missionary district of Utah.

The Very Rev. **Lloyd E. Gressle**, who recently became dean of the Cathedral Church of St. John, Wilmington, Del., has as his home address 2100 Kentmere Parkway, Wilmington. The Gressles are the first family to occupy the new deanery. The former deanery, located at 2020 Tatnall St., is being converted into diocesan offices. The dean's office address is 10 Concord Ave., Wilmington 2.

The Rev. **Sidney E. Heath**, assistant of Trinity Church, Columbia, S. C., has moved from C 2 Wales Garden Apts. to 114 Woodrow St.

## ACU CYCLE OF PRAYER

### September

16. St. Barnabas' Burlington, N. J.; Epiphany, Chehalis, Wash.
17. Trinity, Independence, Mo.
18. St. Paul's, Grand Rapids, Mich.; Holy Trinity, Valley Stream, N. Y.
19. St. Christopher's, Gladwyne, Pa.; St. George's, Belleville, Ill.
21. St. John's, Shenandoah, Ia.; Our Saviour, Placerville, Calif.
22. Christ Church, New York City.

## The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Previously acknowledged	\$9,407.80
Receipts August 22d through September 4th	97.53
	\$9,505.30

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## Ordinations

### Deacons

**Alabama** — By Bishop Carpenter, on June 29th, at the Church of the Advent, Birmingham (the Rev. DuBose Murphy preaching):

**John Caldwell Fletcher**, son of the Rev. Robert C. Fletcher; he has been assisting at St. Luke's Church, Mountain Brook, Birmingham, during the summer and will study in Germany under a Fulbright scholarship.

**Edward Gideon Holtham**, presented by the Rev. Robert Marlow; to be a tutor at GTS for the next two years.

**John Arthur Pedlar**, presented by the Rev. J. H. Bonner, Jr.; to be vicar of Trinity Church, 1308 Cotton Ave. S.W., Birmingham 11. The Rev. Mr. Pedlar was in the Army for more than 10 years as a regular Army officer before entering the ministry.

By Bishop Carpenter, on July 6th, at Trinity Church, Mobile, Ala. (Bishop Murray, Suffragan, preaching):

**Francis Coleman Inge**, presented by the Rev. F. B. Wakefield; to serve in the Alaskan mission field.

**George Hieronymus Schroeter**, presented by the Rev. Holmes Irving; to be in charge of Epiphany Chapel, Enterprise, Ala.

## Living Church Correspondents

**Mrs. Clarke H. Garnsey**, correspondent for the missionary district of North Texas, has had a change of address from Box 652 to 1520 Bryan St. in Amarillo, Tex.

## we congratulate

**ST. JOHN'S CHURCH, COHOES, N. Y.**, the Rev. John L. Roberts, rector, which recently celebrated its 125th anniversary. A special banquet and meeting was held in honor of the occasion with Michael Budzanoski, member of the executive board of the United Mine Workers of America, as the guest speaker. The Rt. Rev. Frederick L. Barry, Bishop of Albany, was also on hand to help the group celebrate its anniversary.

**ST. BARTHOLOMEW'S CHURCH, GRANITE CITY, Ill.**, on the 50th anniversary of the dedica-

tion of its church. Bishop Clough of Springfield was scheduled to conduct the anniversary and to confirm a class of new communicants.

The Rev. **Francis M. Hamilton**, vicar of Peter's, Casa Grande, Ariz., and the desert who has within one year organized two new missions in his circuit. The new missions at Matthew's, Chandler, with 86 parishioners at Epiphany on the Desert, Gila Bend, with parishioners.

## Deaths

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."*

**Robert H. Larner**, an active parishioner of St. Bartholomew's Church, Granite City, Ill., died at his home in Granite City on April 19th after a year's illness. He was 88 years old.

Mr. Larner, a native of England, came to Granite City in 1909 and since then had been an active member of St. Bartholomew's. He was for many years an agent of the steelworkers' union in Pittsburgh. Except for the time in Pittsburgh, he served as layreader in St. Bartholomew's Church, was a Sunday school teacher, and a delegate to numerous diocesan synods. In 1953 he led a movement seeking a new status for St. Bartholomew's. He is survived by his wife, a sister, four children, and several grandchildren and great-grandchildren.

**Lucinda Gamble Williams**, widow of the Rev. John A. Williams, died at the home of her daughter, Mrs. Dorothy Williams, Tulsa, Okla., on August 26th after a long illness. She was 81 years old.

Fr. Williams died in 1933 after serving his ministry of 42 years as rector of St. Elizabeth's Church, Omaha, Neb. Mrs. Williams remained an active member of St. Philip's parish until 1945 when she went to live with her daughter in Oklahoma. She also lived for a while with another daughter, Mrs. Catherine Walker, in Cleveland, Ohio. Besides her two daughters, Mrs. Williams is survived by a sister, three brothers, and three grandchildren.

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The Living Church





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## ANGELES, CALIF.

**ST. JOHN'S** 514 W. Adams Blvd. at Flower  
Robert Q. Kennaugh, r  
8:30, 9, 10:30 HC; Mon, Wed, Fri 8 HC;  
Thurs 7 HC; Sat 10 HC; C 5-6 & by appt

**MARY OF THE ANGELS** 4510 Finley Ave.  
James Jordan, r; Rev. Neal Dodd, r-em  
Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily  
ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;  
HH 8; C Sat 4:30 & 7:30 & by appt

## FRANCISCO, CALIF.

**CHURCH OF CHRIST THE KING**  
Robert H. Gillett; 261 Fell St. nr. Gough  
Francis Kane McNaul, Jr.  
Masses: 8, 9:30, 11 (High & Ser); 9 MP; Daily  
ex Sat; Fri, Sat & HD 9:30, 9 MP, 5:30 Ev;  
HH 8; C Sat 4:30 & 7:30 & by appt

**ST. FRANCIS'** San Fernando Way  
M. Pennell, Jr., D.D.; Rev. M. G. Streeter  
8:30 & 11; HC Wed 7, HD & Thurs 9:15

## WASHINGTON, D. C.

**ST. JUL'S** 2430 K St., N.W.  
Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass  
ex; also Tues 9:30; Thurs, Sat & HD 12 Noon;  
C 5-6:30

## MINUT GROVE, FLA.

**STEPHEN'S** 2750 McFarlane Road  
8, 9:15, 11 & daily; C Sat 5-6, 7-8 &  
10

## LAUDERDALE, FLA.

**ST. JOHN'S** 335 Tarpon Drive  
8:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs  
9; C Fri & Sat 4:30-5:30

## ONDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
8:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &  
10; C Sat 7

—Light face type denotes AM, black face  
add, address; anno, announced; appt,  
appointment; B, Benediction; C, Confessions;  
Ch, Choral; Ch S, Church School; c, curate;  
E, Eucharist; EP, Evening Prayer; Eu, Eucharist;  
Ev, Evensong; ex, except; HC, Holy Communion;  
HD, Holy Days; HH, Holy Hour; Instr, Instruc-  
tion; Int, Intercessions; Lit, Litany; Mat,  
Mass; MP, Morning Prayer; r, rector; r-em,  
r-emeritus; Ser, Sermon; Sol, Solemn; Sta,  
stations; V, Vespers; v, vicar; YPF, Young  
People's Fellowship.

## CHICAGO, ILL.

**CATHEDRAL OF ST. JAMES**  
Huron & Wabash (nearest Loop)  
Very Rev. H. S. Kennedy, D.D., dean  
Sun 8 & 10 HC, 11 MP, HC & Ser; Daily 7:15  
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon  
thru Fri) Int 12:10, 5:15 EP

**ST. BARTHOLOMEW'S** 6720 Stewart Avenue  
Rev. Clifford A. Buck  
HC Sun 8, 10:30; Tues through Sat 8

## EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Street  
Sun Eu 7:30; 9, 9:15, 11, Ch S 9; Weekdays Eu 7,  
10; Also Wed 6:15; Also Fri (Requiem) 7:30;  
MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,  
7:30-8:30 & by appt

## BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th & St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.  
Sun 7:30, 9:30, 11 & Daily

## BOSTON, MASS.

**ALL SAINTS'** (at Ashmont Station) Dorchester  
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.  
Sun 7:30, 9 (Sung) 11 MP, HC & Ser; Daily 7,  
Sat C 5-6, EP 6

## DETROIT, MICH.

**INCARNATION** 10331 Dexter Blvd.  
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.  
Masses: Sun 7:30, 10:30; Daily: 6:30

## ST. JOSEPH, MO.

**CHRIST CHURCH** 7th & Francis Sts.  
Rev. W. H. Hancikel, r; Rev. R. A. Beeland, c  
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC  
10:30

## KANSAS CITY, MO.

**ST. MARY'S** 13th & Holmes  
Rev. C. T. Cooper, r  
Sun Masses 7:30, 9, 11; Daily as anno

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun HC 8, 9, 11-1 S, 11 MP; HC Tues 7, Wed  
10:30

## BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean  
Canon Mitchell Haddad, Canon James Furlong  
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,  
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11:30,  
Healing Service 12:05

**ST. ANDREW'S** 3107 Main at Highgate  
Rev. Thomas R. Gibson, r  
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs  
10; C Sat 8-8:30

## COOPERSTOWN, N. Y.

**CHRIST CHURCH** Church and River Street  
Rev. George F. French, r  
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;  
C by appt

## NEW YORK, N. Y.

**THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE**  
112th St. and Amsterdam Ave., New York City  
Sun: HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;  
Wkdys: MP 7:45; HC 8 (& 10 Wed); EP 5

## NEW YORK, N. Y. (Cont'd)

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, L.Th., r  
8 & 9:30 HC, 11 Morning Service & Ser; Weekday  
HC Tues 10:30; Wed & Saints' Days 8, Thurs 12:10.  
Organ Recitals Fri 12:10. Church open daily for  
prayer.

**HEAVENLY REST** 5th Ave. at 90th Street  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &  
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

**ST. MARY THE VIRGIN** 139 West 46th Street  
Rev. Grieg Taber, D.D.  
Sun 7, 9, 11 (High), EP & B 8; Daily 7, 8, Wed &  
HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. M. L. Foster, c  
Sun Masses: 8, 10; Daily 7:30 ex Mon & Sat 10;  
C Sat 5-6

**ST. THOMAS'** 5th Ave. & 53rd Street  
Rev. Frederick M. Morris, D.D., r  
Sun HC 8, 9:30, 11 S, MP 11; Daily 8:15 HC,  
Thurs 11, HD 12:10

## THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r  
**TRINITY** Broadway & Wall St.  
Rev. Bernard C. Newman, v  
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,  
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;  
HD HC 12; C Fri 4:30 & by appt

**ST. PAUL'S CHAPEL** Broadway & Fulton St.  
Rev. Robert C. Hunsicker, v  
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8  
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study  
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;  
Organ Recital Wednesdays

## CHAPEL OF THE INTERCESSION

Broadway & 155th St.  
Rev. Robert R. Spears, Jr., v  
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,  
MP 9, EP 5:30; Sat 5, Int 11:50; C by appt

**ST. LUKE'S CHAPEL** 487 Hudson St.  
Rev. Paul C. Weed, Jr., v  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,  
8-9, & by appt

**ST. AUGUSTINE'S CHAPEL** 292 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c  
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:  
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

**ST. CHRISTOPHER'S CHAPEL** 48 Henry St.  
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c  
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8  
ex Thurs at 8, 10, EP 5:30

## UTICA, N. Y.

**GRACE** Genesee at Elizabeth Street  
Rev. S. P. Gasek, r; Rev. A. A. Archer, c  
Sun HC 8, 9:15, & 11 (MP 2, 4, 5 S); Daily Lit 12;  
HC Wed 7, Fri 7:30 & HD

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 11, EP 3:00 Mon, Wed, Fri 7; Tues,  
Thurs 7:45; Sat 9:30; Daily 12, 5:30; C Sat 12-1

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The subject may be dealt with on a broad scope, or narrowed down to a particular phase.

**Eligibility:** All undergraduates in Church related primary or secondary schools offering courses for academic credit (not including Sunday Schools), except members or employees of The Church Literature Foundation and members of their families, are eligible for this 14th annual contest.

## **PRIZES**

**FIRST PRIZE:** gold medal and **\$100**

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**THIRD PRIZE:** silver medal and **\$25**

**Regulations:** Essays to be typed (double spaced) or written in ink in legible long-hand, on one side of the paper. Length: 1,000 words or less. The manuscript must be mailed and postmarked not later than midnight, February 28, 1957, to Contest Editor, *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis., and received not later than March 15, 1957. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the article submitted is the original work of the student.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the April 28, 1957, Church School issue of *The Living Church*.